



## **The Construction of Religious Identity Based on Digital Literature among Urban Moslem Youth**

Muhammad Rahmani Yusuf  
Interdisciplinary Islamic Studies  
Library and Information Science at Postgraduate Program  
Universitas Islam Negeri Sunan Kalijaga Yogyakarta  
Jl. Laksda Adisucipto, Daerah Istimewa Yogyakarta 55281  
Email: rahmaniyusuf96@gmail.com

Nurdin Laugu  
Interdisciplinary Islamic Studies  
Library and Information Science at Postgraduate Program  
Universitas Islam Negeri Sunan Kalijaga Yogyakarta  
Jl. Laksda Adisucipto, Daerah Istimewa Yogyakarta 55281  
Email: nurdin@uin-suka.ac.id

### **Abstract**

Digital literature is now widely used by the wider community in meeting information needs, particularly teenagers, however, it is not yet known and there is not even a study that explains what kind of digital literature is often produced as a reference in constructing religious identity. This study aims to find out what kind of digital literature is used by urban Muslim youth as a source in constructing their religious identity and why digital literature is used as a reference. To find out the process of forming adolescent religious identity, the study uses Peter L. Berger's construction theory, using a qualitative approach to members of AMSM Banjarmasin City. The results show that urban Moslem youths use internet sites, such as Yufid.com, Nu.or.id., Islamqa.info, Muslimah.or.id, and Islam.com with the motive of adding scientific references and providing detailed insights about Islam obtained quickly, easily, practically. They feel it helped in carrying out various kinds of worship activities. In the process of forming their religious identity, externalizing aspects of the creed in adolescent cognitive development does not change the basic structure of knowledge that has been internalized. In the dromena (observance) element, the absence of secondary socialization has an impact on self-change, from being obedient to disobedient and vice versa, this is also supported by the presence of socialization from social groups and literature sources. Then in legoumena (remembering God), individuals



with different primary and secondary socializations show that they always do legoumena by starting and ending work with the remembrance of Allah.

**Keywords:** Muslim Youth, Religious Identity, Digital Literature

## **0 Background**

The phenomenon of the information world is currently equated with urban communities because this group is the largest user of information. Mass dissemination of information also occurred in the religious field, and information related to religion penetrated various media, newspapers, and electronics. In addition, the parties most likely to access this information are youth and youth. Abd Halim surveyed adolescent internet media users to better understand Islam. The results of the study prove that the internet is used by teenagers to meet the information needs of Islam and can construct their religious identity. Based on the results of this study indicate that adolescents as part of society cannot be separated from the internet as information literature (Abd Halim, 2015).

The combination of media and easy access to information offers a very open space for young Muslims to act more flexibly in an organization and form a deliberately integrated culture (Sugihartati, 2017). Discourse is created through information content that is intentionally conveyed online, exchanging ideas to build readers' thoughts and ultimately forming their identity and organization. Today's virtual space is filled with not only new media originating from traditional Islam such as Nahdatu Ulama and Muhammadiyah. But also new media originating from transnational Islam, such as the Muslim Brotherhood, Jihadi, Tablighi Jamaat, and so on. This also then raises the competition for which media is most in demand or used by Muslim youth in the virtual space between the two strongholds of traditional Islam and transnational Islam.

At the stage of development of a person's religious identity according to (Peek, 2005) has three stages, namely religion as an ascribed identity; religion as the chosen identity; and religion as the declared identity. Premodern today, digital literature, which means reading in electronic form, is indeed widely used by the wider community in meeting their information needs, some modern societies, especially urban areas, can almost be said to be proficient in utilizing information technology. However, it is not known and even there is no research that explains what kind of digital literature is often produced as a reference in constructing religious identity in some circles.

Religious identity appears in a social and historical context which means that it shows that its development is variable, not static (Peek, 2005). In line with this argument as well as the results of observations of AMSM members' activities in utilizing digital literature, they are often used to add insight to information about religion in constructing their identity, which they not only get from the organization's internalization process, namely from religious lectures or discussions of internal routines held in the Sabilal Muhtadin Mosque environment. So that on this occasion the



teenager concerned has the opportunity to strengthen, test and even doubt what has been made during the internalization period of the organization, therefore various kinds of digital literature sources that are produced play an important role in constructing the religious identity of Muslim youth. Our research underscores the importance of religion in terms of identity. Adolescence is a period when people develop their personalities, and the influence of family and friends determines whether their religious values are relevant or not (Bosch et al., 2017). If the youth's closest community is associated with religion, this will be a relevant issue.

In general, it is known that religious understanding is part of a large historical, cultural, and complex dynamic (Shrimali, 2017), so that the transmission of religious values seems to be the goal of today's Muslim youth, including AMSM members, in fulfilling their identity (Armet, 2009). The formation of the identity in question is the construction of the religious identity of Muslim youth through an externalization process that is consumed from digital literature and other information technology in meeting the primary and secondary needs of Muslim youth. After externalization is carried out, the Muslim teenager will obtain his form which will later be preserved, modified or reshaped, so that the individual will internalize his identity in an objective reality. However, it is inseparable from conversations and even conflicts between subjective reality (knowledge and self-awareness) with objective reality that allows them to experience the process of externalization again, thereby increasing their knowledge and experience and forming the religious identity of Muslim youth.

Then for the religion discussed in this study not on the basis of religious arguments, but on religion, namely the experiences and feelings of urban Muslim youth related to religious factors where in this study it was only limited to dromena (worship), creeds (beliefs), and legoumena (remember Allah). According to (Peter L., 1991) religion is cosmization in a sacred way. The word sacred refers to the mysterious and wondrous quality of the power inherent in it, not in the human being believed to exist in a particular object of experience. It can be emphasized that religious expressions are always ritualistic. Ritual behavior usually consists of two parts, namely doing (dromena) and speaking (legoumena). Such ritual practices are closely related to the repetition of sacred (holy) sentences that describe God's name and actions (Peter L., 1991).

Research on digital literature used by urban Muslim youth in constructing their religious identity, and can also provide an overview of the motives of the Banjarmasin City AMSM members in choosing the digital literature as a reference, so that they can better understand the relationship between triggers and the subjects discussed in constructing their religious identity. The development and use of technology also makes it easier for librarians to publish gray literacy to its users, so that gray literacy is used as much as possible by users and is aware of the importance of the values contained in gray literacy.

Seeing the facts regarding Muslim youth who are part of active digital literature users in reconstructing their religious identity, this study aims to find out what kind of digital literature is used by urban Muslim youth as a source in constructing their religious identity and why digital



literature is used as a reference. To find out how the process of forming religious identity construction in this study will use Peter L. Berger's construction theory with a small scale which is only carried out for members of AMSM Banjarmasin City, so that in the end it will also be known what kind of religious identity dominates them.

## **1 Research Method**

This paper presents the results of research on reception and affiliation of digital reading among Muslim youth who are members of AMSM Banjarmasin City. The selection of AMSM members as research subjects because geographically, the movement of this organization is in the middle of urban Banjarmasin which according to data (APJII, 2020) in the percentage of Internet users, the population of Banjarmasin City has 73.3% internet users from the total population of the city's population. In addition, the influence of environmental culture that is religious and has a high spirit of curiosity towards religious teachings (Islam), mostly urban Muslim youth, does not stutter in information technology, and tends to be active in using digital literature is also the reason why the subjects in this study were determined.

This research is a field study that applies a qualitative approach and uses purposive sampling for the selection of sources. As a qualitative approach, in-depth interviews (with 6 informants) are the main data collection techniques for research accompanied by direct observation and documentation techniques as an effort to clarify the primary data obtained. The data obtained were then analyzed, interpretively-critically, through the analysis technique of Miles and Huberman which includes three stages, namely data reduction, data presentation, and conclusions or verification (Buswori & Suwandi, 2008).

## **2 Results and Discussion**

### ***2.1 Digital Literature used by AMSM Members of Banjarmasin City in Constructing Their Religious Identity***

The results showed that the digital literature used as members of the Banjarmasin City AMSM in reconstructing their religious identity was from internet sites including Yufid.com, Nu.or.id., Islamqa.info, Muslimah.or.id, and Islam.com. As for example the following information from MP:

"...I usually look for religious information for school assignments and indeed religious information or reading which in my opinion still lacks religious knowledge, for example, if for school assignments I often open the Yufid.com page or Islamqa.info because there I can type what I want. As for other readings, because I'm a girl, right, I often read on the Muslimah.or.id page, that was also told by my friend yesterday, he said on that page there was a lot of learning and knowledge related to Muslimah" (Interview with MP (Member of the Ministry of Welfare & Society) 22 June 2021).



This digital literature is used to increase knowledge about Islam and understanding of economics and interpretation. AMSM Banjarmasin members are looking for it regarding Islamic Shari'ah laws, related to halal haram, or other sunnah worship. This is also as stated by the following MHA:

"...What I usually look for is about Islamic Shari'a laws, related to halal and haram, or other sunnah worship. Regarding this matter, there is a lot of debating information that has not yet found the right answer, but regarding any religious matters, I am one of those people who do not dare to argue about religion because I am afraid that something I have said will be wrong. Plus about religion is not trivial. So I still follow the crowd" (Interview with MHA (Member of the Ministry of Entrepreneurship) 23 June 2021).

According to (Abd Halim, 2015), the internet is used by teenagers to fulfill their information needs about Islam and can construct their religious identity. The results of this study indicate that adolescents are part of the community which certainly cannot be separated from the internet as information literature. The growing information and communication technology has also had an influence on digital literature among Muslim youth. Technological developments make society filled with various flows of information. Currently the internet is also very much needed by everyone, especially teenagers and young people in meeting their information needs.

The emergence of the internet as a new media provides open opportunities in the transformation process, one of which is Islamic da'wah. The internet is seen as a mass media that is able to convey da'wah messages in a broad scope and unlimited space. The use of the internet as a new medium is accompanied by the creativity and innovation of the da'i in utilizing digital spaces for the continuation of Islamic da'wah. Massive information dissemination also occurs in the religious field, information about religion abounds in various media, both print and electronic. Again, those who have the most opportunity to access this information are dominated by teenagers and young people.

Digital literature is one of the forms of representation of the development of information technology that is currently developing. It is clear that information sources will not last long if they only maintain traditional forms such as books or other printed materials. There needs to be a more practical suitability based on information technology so that people are able to make various kinds of literature useful according to their functions. Digital literature sources on the internet are very helpful in providing literature, especially to overcome the limitations of printed literature. The Internet, with its enormous resources, is a new world for users and teachers, making information that was previously very difficult to obtain, now easily accessible.

## ***2.2 Motives of Banjarmasin City AMSM members in selecting and using digital literature as a reference***



The results of the study found that the motive of members of the Sabilal Muhtadin Youth Force (AMSM) Banjarmasin City in choosing and using digital literature as a reference was the importance of knowledge, information, and detailed knowledge about Islam which can be obtained quickly through the internet and digital reading. Knowledge, information, and knowledge in detail about issues in the Islamic world have become the needs of AMSM members. This is as stated by the following MP:

"...Knowledge of Islam is clearly important in my opinion, how can I, as a Muslim, not even know in detail about my own religion, that's what I think is why all knowledge, information, and knowledge in Islam is important and becomes my wholeness" (Interview with MP (Member of the Ministry of Welfare & Society) 22 June 2021).

Therefore, searching for religious information through the internet and digital literature provides practical and fast convenience. In addition, knowledge, information, and religious knowledge via the internet are used to add references during discussion activities for AMSM members. Religious information and knowledge makes AMSM members more knowledgeable, especially about the Islamic religion. revealed that the more rapid the rain of information that occurs, will increase the awareness of users to be literate in order to review information that is circulating and cannot be ascertained the truth. The development and use of technology also makes it easier for librarians to publish gray literacy to its users, so that gray literacy is used as much as possible by users and is aware of the importance of the values contained in gray literacy. Literature is that which is produced at all levels of government, academia, business and industry in print and electronic formats, but is not controlled by commercial publishers.

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activities to obtain religious information in constructing this identity are by utilizing digital literature as mentioned in the explanation above in general. So that the youth concerned has the opportunity to strengthen, test and even doubt what has been built during the internalization period of the organization, therefore various kinds of digital literature sources produced have an important role in constructing the religious identity of Muslim youth.

### ***2.3 The Religious Identity of AMSM Members in Banjarmasin***

The results of the study revealed that the religious identity of members of the Sabilal Muhtadin Youth Force (AMSM) Banjarmasin City that AMSM members did not accept all religious literature materials in online media. However, the literature found on the internet is very helpful for AMSM members in carrying out prayers, reciting the Koran, procedures for kifayah prayers, procedures for tahajjud prayers, reading wirid, and morality towards those around them. A lot of light reading literature about the existence of God that is presented on several sites makes AMSM members always remember the power of God when reading it. Reading various kinds of religious literature based on digital literature, for example about the resurrection of the Day of Judgment, is one of his efforts to always remind himself to Allah. A lot of literature on the formation of aqidah, procedures for carrying out the sunnah and others are adhered to and applied by AMSM members in their daily lives. explain the phenomenon of Muslim society in general in constructing their Muslim identity through new media (internet and social media). In fact, Rulli stated that the current relationship between individuals is no longer physical or interface, but has been represented by communication technology devices or terminals as technology devices commonly found in everyday life. Even in the current cyber development, the presence of individuals as objects can be represented with animations (avatars) according to their wishes. Internet as a new medium can make anyone or anything.

In a virtual community, no one can be sure that the identity of an individual that is read in an online text is an identity or a complete representation in real life. Technological developments allow communication interactions between individuals from any part of the world, but communication is only limited by text, but is represented by images or images, what is called in internet technology as Avatar. This includes when discussing the construction of Islamic identity. The socio-religious identity possessed by adolescents is not simply formed from within themselves, but is also formed from the influence and intervention of the surrounding groups. As said by Prinsen, the social network of the younger generation can be a source of developing their identity. Muslim youth get a lot of religious understanding material through the internet and social media. Access to religious information includes sources of information and the process of internalizing its value in daily life which then forms religious perceptions among urban Muslim youth activists.

## **2.4 Externalization of Youth's Religious Identity**

In the previous discussion, various types of internalization have been explained through primary and secondary socialization so that an individual subjective reality is formed as a teenager's religious identity based on digital literature. Individuals in the internalization process are themselves as recipients of a reality while in externalization, individuals show behavior as a result of internalization. In this discussion, the externalization of religious identity will be described in objective reality or in the environment or together with the people around them.

Externalization of religious identity is a necessity because religion is not just a set of creeds or beliefs that are spiritual and personal. Religion according to (Peter L., 1991) has *dromena* (something that must be done), *legoumena* (something that must be said) and social religious actions. So that religion as an individual identity is part of a social reality that cannot be denied. Likewise for teenagers, religion that has been internalized by influential people will of course be externalized as evidence of the presence of subjective reality over the objective reality that has inspired them and has become their living space.

Externalization of religious identity for adolescent individuals who live in the objective reality of believing in God is a must and sometimes the objective reality wants similarities to the subjective reality of the individual. This is because as a form of adolescent self-existence in their objective environment, although there are differences in certain aspects of religion. Moreover, adolescence as a phase that has emotional tension (*Strum und drang*), allows for various possibilities, namely being very concerned and in need of religion or religion is very dry of meaning and meaningless for him. (Hurlock, 1980) mentioned that today's youth are interested in religion and assume that religion plays an important role in life or teenagers who are starting to become disillusioned with organized religion.

Externalization in this discussion will be devoted to the three sections of religion written by Peter L. Berger in his book *Langit Suci, Religion As Reality*, namely about creeds or beliefs about the existence of God, drama or worship, and *legoumena* or remembering God. With various kinds of internalization carried out by influential people, the three things will be seen in the form of externalization in objective reality.

## **3 Externalization in objective reality**

### **3.1 Creed (Faith)**

Internalization, either through primary or secondary socialization, forms a creed identity or belief that is natural in adolescents, without going through a critical thinking process, meaning what is believed to be a reflection of the things that influence it. Individual adolescents have faith in God because of social processes. For example, SWM resource person, he explained that when teenagers still believe in the existence of God, the reason is that since childhood they have been like that. Meanwhile, MP when asked if he ever questioned the existence of Allah through the



internet, he replied "No, hehe just live it". For MHA and RI, the creeds or beliefs they had when they were teenagers were final for them with the understanding that what they believed was true. According to Philip Hammond in his work on religion and personal autonomy cited by (Ammerman, 2003) argues that, given the mobility and complexity of modern situations, individual religious identities have a wide range of either ascribed (collectivity-based) or attained (individual) and both primary (core or "master" role) or secondary. In the premodern situation, religion seemed to be collective and core. So when taking the collective core religious identity is a matter of choice (extraordinary), not determinism. While Berger concludes that the identity of a child is quasi-automatic, then socially during adolescence the identity of a creed or belief is quasi-automatic as well, even though adolescents cognitively have the ability to think critically. So that the externalization of adolescent religious identity remains a reflection of internalization in childhood.

Adolescent cognitive abilities on creeds or beliefs are not able to change the basic structure of internalization. This is evidenced by the absence of a substantive question regarding the form or existence of God but only God's actions as TF's statement as follows:

"...I used to think like this, right, he said, everything has been arranged by God such as a mate, death, sustenance, fate and others. Well, if that's the case, why do we still feel sad, bored and so on, why is the path that we take is still dependent on us so that it doesn't fall into sin, why doesn't God immediately make us do good things, why should it be like that? that. But now that you know the answer, that's the way it is. Hehe. (Interview with TF (Member of the Ministry of Education and Culture) 27 June 2021)

The TF statement shows that the externalization in the aspect of the creed or belief is the same as the internalization received. The individual simply does not need an explanation of the creed or belief he already has. For (Peter L. Berger & Thomas Luckman, 2013) the nature of the externalization is the self (individual) as an entity that is reflected, reflecting the attitude of the things that influence it. This self-reflected view has the meaning that the creed or belief held by the teenager is the same as that of his parents. So that the basic elements of a religion in society are inseparable from the social context that surrounds the individual.

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### ***3.2 Dromena (Worship)***



The most dominant externalization of religious identity seen in adolescents is drama or worship, both obligatory and sunnah, heavy compulsory worship for adolescents, for example, is the five daily prayers and fasting of Ramadan compared to zakat and hajj. Worship as a form of communication with God is expected to have its own meaning for people who are worshipping both a sense of closeness (*ma'rifah*), fear (*khauf*) and hope (*roja*). So worship is a necessity for individuals. But for MHA the dromena or worship performed is only an obligation. Likewise for RI, he explained:

“...I sometimes feel that prayer is just an obligation, it doesn't feel like a necessity. Sometimes it feels like if you haven't prayed, it's like you haven't fulfilled your obligations, so you haven't reached the level of need. In the past, I had learned that the conditions for solemn prayer were by memorizing the meaning of each reading that was recited and then I tried to memorize iftitah, al-fatihah and others. And when I pray, sometimes I brake so I don't think about anything. (Interview with RI (Member of the Ministry of Public Relations and Publications) June 25, 2021)

The sense of closeness (*ma'rifah*), fear (*khauf*) and hope (*roja'*) in drama or worship may be influenced by the existence of a previous externalization that was judged by the individual teenager as a mistake. So he wants to improve by re-internalizing and externalizing with better quality. According to (Peter L. Berger & Hansfried Kellner, 1985), externalization is an anthropological imperative. The human self moves outward to express itself in the world around it. Berger concluded that externalization is a form to show an existence of oneself in the world around him, so that the individual can be accepted as a member of society. Externalization of the religious identity of drama or worship turns out to be not just an effort to show one's existence socially, but there is a motive so that externalization is carried out.

### ***3.3 Legoumena (Remembering God)***

The legoumena shows different things, where all members of AMSM do legoumena or always remember Allah, start and end the work by involving God, both the resource persons who receive primary and secondary socialization, only primary socialization and only secondary socialization. This, of course, cannot be separated from the existence of internalization, but the level of lightness to carry out legoumena rather than dromena can be a reason so subjectively individuals continue to do legoumena. Externalization of legoumena by remembering Allah has unique characteristics, even developing from its basic internalization. Resource persons in the internalization process are only taught to pray to God, but in externalization, when they face problems, they always remember God. This shows that an externalization carried out by an individual could be a development of the internalization he received. Here is MP's statement:

“...I think that when I remember Allah, it's often when I lose something, for example, I get something but it's not what I want, sometimes when I see a video about



punishment or someone who is sick, then I remember Allah, Interview with MP ( Member of the Ministry of Welfare and Society) 22 June 2021)

According to informant RI, the externalization of legoumena is sometimes influenced by problems. A problem is God's way of drawing it back to Him. The nature of God who is loving, merciful, a place to ask and answer prayers has its own abstraction for teenagers. Individual externalization that depicts being far from God in drama or worship and legoumena or remembering Allah with various problems faced by teenagers or internalizing which may not involve other humans (social) but a relationship with God.

Teenagers' knowledge of God with holy nature and His actions are always right forms a subjective knowledge that everything that happens is for the best even though it is not in accordance with individual requests. Even individuals have the fact that "God's behavior is never wrong", individuals actually have a good presumption of God, that God has other plans that are far better and there must be wisdom or blame themselves as the subject of the problem. MP explained "when it is granted, I am grateful, but if it is not possible that the prayers are lacking or maybe God has not heard it, it's better to introspect yourself". Externalization of the awareness that God's behavior regarding individual requests that are not granted by Him actually encourages individuals to internalize in the form of re-socializing or also externalizing legoumena with better quality.

#### **4 Conclusion**

The results of this study conclude that digital literatures, such as internet sites including, Yufid.com, Nu.or.id., Islamqa.info, Muslimah.or.id, and Islam.com, referred to by AMSM members of Banjarmasin City are used as the main datato looks at the reconstruction of their religious identity. These sources have become the main sources in increasing knowledge of Islam, Islamic Shari'ah laws related to halal haram or other sunnah worship, understanding of the economy, and others. Their motive in choosing and using digital literature as a reference is the importance of detailed knowledge, information, and knowledge about Islam that can be obtained quickly, easily, practically through the internet and digital readings that have become the needs of AMSM members. Knowledge, information, and religious knowledge through the internet are used to add references during discussion activities between AMSM members. It was found that religious information and knowledge made AMSM members more knowledgeable, especially regarding the religion of Islam.

As for the religious identity of the Banjarmasin AMSM members, it was found that the religious literature in online media really helped them in performing prayers, reciting the Koran, kifayah prayer procedures, tahajjud prayer procedures, wirid readings, and morality towards the people around them. Religious literature is available online about the existence of Allah, the resurrection of the Day of Judgment, which makes AMSM members always remember the power of Allah when reading them. A lot of literature on the formation of aqidah, procedures for carrying out the sunnah and others are adhered to and applied by AMSM members in their daily lives. In



externalizing the aspect of the creed, adolescent cognitive development does not change the basic structure of knowledge that has been internalized. That is, the creed of youth remains quasi-automatic, justifying beliefs that have been acquired during childhood, even religious awareness cannot be separated from the social context. Therefore, in the drama element, the absence of secondary socialization has an impact on self-change, from being obedient to disobedient. This is also supported by the presence of socialization from social groups within the AMSM organizational environment.

Another form of externalization is that individuals who are less obedient when they are children turn into obedient when they are teenagers due to internalization with motives of various forms, namely the desire for individual changes such as dromena behavior from social groups, to gain benefits, both physical and non-physical, as well as encouragement to correct the mistakes of the past so that it's not just to show yourself to the world. Externalization of legoumena or remembering Allah, individuals with different primary and secondary socialization backgrounds shows that the five sources have described legoumena, namely starting and ending work by remembering Allah. The intensity of the individual in the legoumena is more frequent when the individual teenager is having problems or psychologically needs help from God. Even the most interesting thing is that God's position with His holy nature and His righteous actions form an abstraction in individual teenagers if the individual youth's prayers are not answered, they actually blame themselves or think that what happened was God's plan. best for him.



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